

(bhṛg) arose Bhṛgu, etc. . . . from the ashes, the Vaikhānasas, honoured by the gaṇas of brahmarshis; from his (Agni's, PCR.) tears, the Aṣvins; from his organs of sense (*srotobhyas* B., i.e. ears, etc.), the rest of the Prajāpatis (*prajānām patayaḥ*), the Ṛshis from his pores, etc. For this reason Agni is said to be all the deities; the pieces of wood are the months, etc.; his bile (*pittam*) is day and night (B. somewhat differently); "*Raudraṃ lohityam ity āhur, lohītāt kanakam smṛtam | tan Maitram iti vijñeyam, dhūmāc ca Vasavaḥ smṛtāḥ*" (v. 4130); the flames are the Rudras and Ādityas; the planets, stars, etc. (Nil.), are the charcoal; "*ādikartā ca lokasya tat paraṃ brahma tad dhrvaṃ | sarvakāmadam ity āhus, tad rahasyam uvāca ha*" (v. 4132). Bhṛgu was considered as the offspring of Varuṇa, Aṅgiras as that of Agni, Kavi as that of Brahmān; Bhṛgu, Aṅgiras, and Kavi were all of them *prajānam patayaḥ*; their offspring (v. 4144-52) are called Vāruṇāḥ, and Kavi and Bhṛgu, Vāruṇau. Agni is Brahmān, Paçupati, Sarva, Rudra, Prajāpati; gold is the offspring of Agni (v. 4164); when fire is not obtainable gold is used as a substitute by a *Jāmadagnyaḥ* ("one that knows the identity of gold with fire," PCR.) *Pramāṇajño vedaçrutiv-darçanāt* (v. 4165), etc. (v. 4166-7); Agni sprang from Brahmān, and from Agni sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to a residence with (*sālokyam*) Brahmān, Vāyu, Agni, and Soma (v. 4173), and in the regions of Indra (*śendreshu caiva lokeshu*, v. 4174), etc.; he has never to fall down from the regions to which he attains (*na ca ksharati tebhyaç ca*, v. 4176). XIII, 85, 4062, etc., (4065), etc., 4095 (*Hiranyaretaḥ*), etc., 4102 (*Īçāḥ Prajāpatih*), 4103 (*Agni-Shomātmakeṣu jātarūpam*), 4106 (*°purogamāḥ devāḥ*), 4112 (i.e. Çiva), 4128 (*etasmāt karanād āhur Agniṃ sarvās tu devatāḥ*), (4135), etc., 4141 (*Īçvaro*, i.e. Brahmān, 'ṅgirasāñ cāgner apatyārtham akalpayat), etc., 4164, 4173, etc. — § 748b (Tārakavadhop.): 86, 4209 (gave the newborn Skanda a goat), etc. — § 749 (Ānuçāsanik.): 91, 4348 (*krtvānau karanaṃ pūrvaṃ yantrapūrvaṃ tapodhanāḥ | tato 'gnaye ca Somāya Varuṇāya ca nityaçaḥ | Viçve devāç ca ye nityaṃ Pitr̥bhiḥ sahaçocarāḥ*, etc., at a çrāddha), 4351 (*udākānāyane caiva stolavyo Varuṇo vibhuḥ | tato 'gniç caiva Somaç ca āpyāyāvīha te 'nagha*, at a çrāddha), 4354 (*viçve cāgni-mukhā devāḥ*); 92 (at a çrāddha ordered by Nimi and performed by the maharshis, the Pitr̥s and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to Soma and thence to Svayambhū (Pitāmaha, on the summit of Meru), and thence to Agni. Agni told them to eat these offerings with him. It is for this reason that in making offerings at çrāddhas a share is first offered to Agni; thence also the Brahma-Rākshasas cannot do any injury to the çrāddha; but the Rakshases fly away from it); (v. 4383-4) (*Çrāddhakalpa*); XIII, 92, (4381), 4382 (*etasmāt karanāc cāgneḥ prak tavad diyate, nr̥pa!*).—§ 758 (do.): 103, 5142 (*°sam̐havaḥ*, i.e. Aṅgiras).—§ 766 (do.): XIII, 126 (at Indra's court Agni declared that the Pitr̥s of one who raises his feet to kick a cow, or a brahman, or a fire, become filled with fear, and that he himself has to roast in Hell (*Narake paçyate*) for 100 lives), (6033).—§ 772b (Pavan-ārjuna-s.): 154, 7225 (even Agni and Brahmān are brahmans).—§ 773b (Kṛshṇa): 159 [†7378, *sa*, i.e. Kṛshṇa, *ekadā kakshagato mahātmā tushṭo vibhuḥ Khāṇḍave dhūma-*

*ketuh*], †7388 (Kṛshṇa becoming Agni burns the world).—§ 773d (Çiva): 161, 7486 (Çiva slew the Daityas—in Tripura—"krtvā Viçṇum çarottamaṃ | çalyam Agniṃ tathā krtvā, pūmkham Vaivasvataṃ Yamaṃ | Vedān krtvā dhanuḥ sarvān jyāñ ca Sāvitrīm uttamām . . ."), 7496 (i.e. Rudra); 162, 7503 (do.).—§ 778b (Samvartta-Maruttīya): XIV, 3-10: In the Tretā-yuga (v. 80) king Marutta, who rivalled Indra, intended to celebrate a sacrifice on Meru on the northern side of Himavat. Bṛhaspati had expelled his younger brother Samvartta, and in allegiance to Indra refused to perform sacrifice for his rival Marutta. Nārada then told Marutta to appeal to Samvartta, who was wandering about in the garb of a mad man; he was to prevail upon him to perform his sacrifice, and tell him that Nārada had entered into the fire; Samvartta consented to perform his sacrifice, not from any desire of wealth, but only that he might do what was disagreeable to Indra and Bṛhaspati. Marutta succeeded in obtaining from Çiva the gold on Muñjavat, and made arrangements for the sacrifice. Bṛhaspati became sick with jealousy, and Indra therefore despatched Agni to Marutta to say that Bṛhaspati would officiate at his sacrifice and make him immortal, etc. But Marutta answered that he did not desire these things, and Samvartta threatened to burn Agni with his fierce evil (*dāruṇena*) eyes if he should ever come again. At last Indra himself directed the sacrifice. Indra told Marutta to offer a red bull consecrated to Agni, and a blue with a variegated skin to V.-D. (v. 285); 9, (227), (230), (232), (235), (240), (243), (246), (249).—§ 782b (Brāhmaṇagītā): 20, 608 (i.e. the vessel of the body called Piṅgalā, Nil.; cf. PCR.), 617 (*Vaiçvānaro*, the senses with manas and buddhi are his seven tongues).—§ 782 (Guru-çishya-s.): 42, 1167 (*mahān ātmā*, i.e. the Emancipate, *sa vai Viçṇuç ca Mitrāç ca Varuṇo 'gniḥ Prajāpatih | sa hi Dhātā Vidhātā ca . . .*); 43, 1177 (Agni is *bhūtapatir nityaṃ*).—§ 784 (Utānkop.): 58, 1746 (the horse which Utānka saw in the Nāgaloka turned out to be Agni).—§ 789 (Putradarçanap.): XV, 31, 857 (*°er bhūgaṃ Dhr̥ṣṭadyumnam*).—§ 793 (Mausalap.): XVI, 3, 60 (*°dattam Kṛshṇasya cakram, ascended to heaven*).—§ 794 (Mahāprasthānikap.): XVII, 1: Having heard about the slaughter of the Vṛshṇis and the death of Kṛshṇa, the five Pāṇḍavas with Draupadī and a dog set out to retire from the world. When they had reached the sea of red waters (*lauhityaṃ salilāraṇavam*, v. 33, i.e. *udayā-culaprāntastham samudraṃ*, Nil.; cf. v. 44 ff.), they beheld Agni in the shape of a man, who requested Arjuna to throw the Gāṇḍīva bow and his couple of inexhaustible quivers into the sea, that they might be made over to Varuṇa, from whom Agni had procured them for the use of Arjuna (v. Khāṇḍavadah.): 35, 38, 43.

Cf. the following:—

**Adbhuta** ("wonderful"): III, 14212, 14234, 14237. See also Vishṇu.

**Anala** (Analā fem., see separately): I, 2582 (a Vasu); II, 332 (in the palace of Yama), 1147; III, 480 (= Kṛshṇa), 12967 (*samvarttako*); IX, 2506 (*Anilā°au*), 2687, 2743; XII, 11117; XIII, 7094 (the sixth of the eight vasus), 7110 (*Rudrā° - Vasuprabhāḥ rshayaḥ*). Also = Çiva and Vishṇu.

\***Anilasambhava** ("sprung from the wind"): II, 1151.

\***Anilasārathi** ("having the wind for his charioteer"): I, 1058; III, 5001.